THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 6 FEBRUARY, 1963 NO. 10

Charles T. Midyette, Jr., 33°
Newly Elected Master of Kadosh,
New Bern Consistory No. 3

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, February 11, 1963
8:00 P.M.

—Refreshments—

SPRING REUNION

April 2nd, 3rd and 4th, 1963

THE BAGPIPE

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C.

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Asst. Editor*
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Volume 6 Number 10
New Bern, N. C., February, 1963

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Junior Warden	T. C. Fitzgerald
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Tiler	S. E. Pittman
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HISTORY OF FREEMASONRY IN NEW BERN

(For the necessary research in connection with this subject we are indebted to Miss Gertrude Carraway of New Bern, local historian, and Past National President General of the Daughters of the American Revolution.)

(Continued)

At a meeting dedicated to Past Masters on November 20, 1940, with Worshipful Master Lipman in charge, certificates were presented to members who had been affiliated with the fraternity for 25 years or more.

These certificates were awarded to ten members in person by Past Master Parker, and Secretary Summerell was instructed to mail similar certificates to 11 members unable to be present that evening. All those in attendance made interesting talks on their experiences in the order.

In the various stations for this program were the following Past Masters: Mr. Parker, Master; Mr. Boswell, Senior Warden; Mr. Cook, Junior Warden; Mr. Purser, Treasurer; Mr. Summerell, Secretary; C. F. Bunting, Senior Deacon; E. H. Bunting, Junior Deacon; Mr. Hibbard, Chaplain; Dr. Johnson and Mr. Kafer, Stewards.

During the annual district meeting, attended by many members from a number of neighboring lodges, on the preceding October 29, with District Deputy Grand Master Ipock presiding and Assistant Grand Secretary William R. Smith as chief speaker, a 50-year button was presented to L. G. Hinnant of Doric Lodge and 25-year certificates were given to 41 members of Doric Lodge.

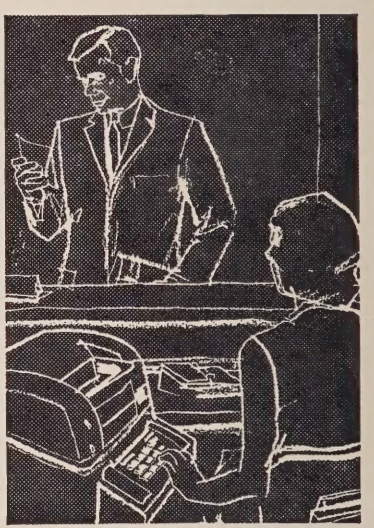
Earlier in the year a tribute was paid to Past Master George Green, then the oldest member of St. John's Lodge. Past Master Parker spoke highly of Mr. Green in a talk on the progress being made by the lodge along various lines. Secretary Summerell was requested to send a box of cigars to Mr. Green as a gift from the organization.

One of the oldest lodge members, former U. S. Senator Furnifold McLendel Simmons, died that year, and the following resolution of respect was adopted by the lodge, upon presentation of a special committee consisting of L. A. Stith and Past Masters Purser and Summerell:

"That whereas, at a regular communication of St. John's Lodge, Number Three Ancient Free and Accepted Masons, at Lowthrop Hall, New Bern, North Carolina, on the 8th day of May, 1940, expressions of sorrow at the passing of our brother Furnifold McLendel Simmons, were heard from the Worshipful Master and members of the lodge and the undersigned were appointed a committee to prepare a resolution expressing the same in order that it might be spread upon the permanent records of the Lodge and a copy sent to the family of our deceased brother.

"And whereas, said Furnifold McLendel Simmons was initiated an entered apprentice in St. John's Lodge, Number Three, on April 3, 1878, and was passed to the degree of Fellowcraft on May 28, 1878, and raised to the sublime degree of Master mason on July 15, 1878, and was for many years thereafter an active and devoted member of St. John's Lodge, as was evidenced by active service to the lodge in the years of his younger manhood and his retention of membership therein during the latter years of his life.

(Continued on page 14)



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SECRETARY'S PAGE

C. A. SEIFERT, 33°

In setting the Budget for the operation of your Consistory in 1963, the Budget Committee estimated we would have 200 candidates this year and that it was up to your secretary to get them. I'm going to do my best to meet their expectations but I need help, and I hope our good members will come to my assistance and do all they can to make the 200 possible. It's not too early to start working and I hope our Boys will start contacting all eligible Master Masons.

The Consistory has a fine program of activities planned both for the Spring and Fall Reunions and these activities should so please the brethren that they will do their BIT to make 1963 a record breaking year. It can be done but it takes **doing** to do it.

I ask your attendance at our regular monthly meetings. We meet on the second Monday night of each month at 8:00 o'clock. We have refreshments after each meeting and a social hour follows. This should be an added incentive to attend and so far this has been proved, but we are no where near our goal. The members who are present leave well pleased and with an eagerness to do all they can particularly in getting new members, attend regularly, and persuade others to come also.

Maybe it's a little late to make a New Year's resolution but I hope you have included more interest in Scottish Rite this year. Thank you and with my kindest regards and best wishes for 1963 I am

Sincerely and fraternally yours,

Clarence Seifert

Secretary

Bagpipe Skirls

The "bag" generally blows off a little steam in the way of warming up at the beginning of these concerts. He says he has no need of such this time because he's had to blow so much this winter to keep his pipes from freezing that he's already warmed up. He says he'll practice on, "Learn to live with your temper—you can't get rid of it by losing it," and then on with the show.

Mother: What did Mama's little boy learn in school today?

Son: I learned two other kids not to call me "Mama's little boy".

Wife to disgruntled husband, just home from work: "Judging by the expression on your face, I'd guess the people in your office had a very hard day."

You know you ought to watch the fellow who says you can't take it with you, because be may be trying to take it with him.

It is a pleasant feeling when you help a fellow up a steep hill. You get nearer the top yourself.

Wise men talk because they have something to say. Fools—because they have to say something.

The lieutenant, in a good mood, entered the barracks and said, "I'll give five bucks to the laziest man here."

They all rushed to put in a claim except the Texan who drawled from his bunk:

"Just roll me over and slip it in my pocket."

Four young officers in China had a Chinese servant upon whom they played all kinds of tricks. One night they nailed his shoes to the floor. The next morning, without a word of retaliation, he brought in their coffee. Next day they put sand in his bed. The next morning he served their coffee smiling blandly, with no resentment in his attitude.

So they decided to play no more tricks on such a good fellow and told him so. "No more nailee shoes to floor? "No". "No more puttee san in bed?" "No". "Velly well, no more spittee in the coffee."

Action may not always bring happiness but there is no happiness without action.

True merit is like a river; the deeper it is, the less noise it makes.

How nice if all the dieters would eat the calories allowed and not count the calories aloud.

The burglars had tied and gagged the cashier after extracting the combination to the safe and had herded the other employees into a separate room under guard. After they rifled the safe and were about to leave, the cashier made desperate sounds through the gag. Moved by curiosity, one of the burglars loosened the gag.

"Please," whispered the cashier, "take the books too! I'm $6,500 short."

When the modern mother wants her daughter, the last place she thinks to look is in the kitchen.

The bag says for all you Scottish Rite Masons to be getting your ducks in a row and bring some candidates to New Bern for the Reunion that will be here before we know it. In the meantime, it might be good for all of us to remember, "The difference between the right word and the wrong word is the difference between lightning and the lightning bug."

Your piper,
Paul Stevens

NOTICE

Our Reunion dates have been changed from the 9th, 10th and 11th of April to the 2nd, 3rd and 4th of April.

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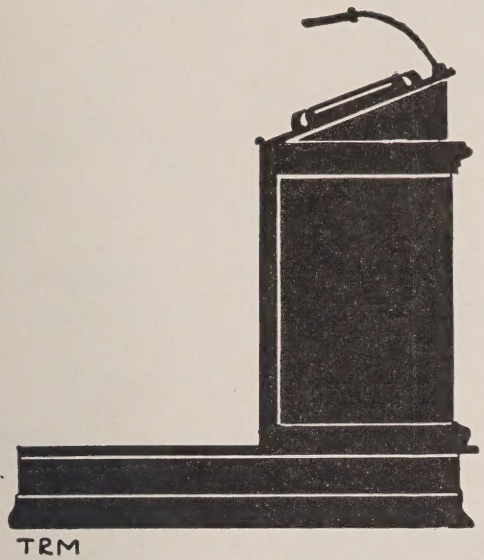

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

In my last message to you from the Classroom, I mentioned the fact that our Reunion was so crowded with innumerable activities that it had been impossible for us to find time to talk about a good many of the symbols and significant teachings and meanings that are to be found in the various degrees, and that I would have to mention these to you from time to time through the medium of this magazine. Last month I described for you the meaning and the message of the "Double-Headed Eagle." Now I want to talk with you first of all about Scottish Rite Masonry as a builder of character. To become really and truly a Scottish Rite Mason is a challenge to the best qualities to be found in any man. His private life, his everyday actions, his business contacts, and his general associations are all affected by the truths he has learned, and the human understanding he has gained through his experiences in the Scottish Rite. It cannot be otherwise for one who has taken the teachings of the Scottish Rite seriously.

The experience and understanding he has acquired through his membership in the Rite clothes him with a power of thought that influences his daily endeavors. It makes him a contructive example for the good of the neighborhood and community in which he lives and conducts his labors. His communion with other members of the Rite is a privilege and an association valuable to him and to them. It creates an incentive to contribute the best that he has in him for the uplift of humanity and the advancement of the brotherhood of man. The Scottish Rite Mason is indeed, in every sense of the word, a builder of character.

An now there are two other important phases of our work that I would like to bring to you. The first of these is a discussion of the Thirty-third Degree and the K.C.C.H., and the other is a description of one of the important means that we have of providing relief to a distressed worthy brother. This is through what we call the Almoner's Fund.

At the conclusion of the Fourteenth Degree, the Eighteenth, and the Thirty-second an offering was taken among the brethren for the benefit of the Almoner's Fund. Furthermore, when you brethren receive a notice of your dues, the Secretary always includes a little envelope asking for a contribution to the Almoner's Fund. This little envelope has been one of the most valuable instruments which we have used in a long, long time. Many of the brethren have an extra dollar, or five dollars, or ten, or twenty dollars, which they are very happy indeed to contribute to this Fund, and they use this envelope for this purpose, returning the envelope to the Secretary's office. The money is then turned over to the Almoner, and it is thereafter used as will be explained just a moment or two later. But now let me describe for you, first of all, what is meant by the Thirty-third Degree and the K.C.-

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C.H., after which I will have a discussion of the Almoner's Fund.

WHAT IS THE 33° AND K.C.C.H.

The Thirty-third Degree is conferred by the Supreme Council upon members of the Rite in recognition of outstanding service to the Rite, or, in public life to the principles taught in the Degrees. The 33° cannot be asked for, and if asked for, must be refused. At its biennial session, the Supreme Council elects recommended members of the Rite to receive the 33rd Degree—not more than one 33° for each two hundred 32° Masons created in each jurisdiction during the preceding two years. These 33° Masons are titled Inspectors Genaral Honorary and are honorary members of the Supreme Council. The active members of the Supreme Council, not to exceed thirty-three, are chosen from among them.

At its biennial session, certain 32° Masons who have been such at least four years, and who have rendered signal service to the Rite, are chosen to receive the Rank and Decoration of Knights Commander of the Court of Honor, at the ratio of one K.C.C.H. for every fiifth 32° Masons created in that particular jurisdiction during the preceding two years. The decoration is conferred in a very impressive ceremony of investiture in the local Bodies. This is a rank and decoration, and not a degree. The members who hold it are designated "32° K.C.C.H." A member must be a K.C.C.H. for at least four years before he can be nominated for election to receive the 33°.

THE ALMONER'S FUND

"If thy brother be waxen poor and his hand fail with thee—thou shalt relieve him."

At each Reunion of the Scottish Rite Bodies, the Box of Fraternal Assistance is passed, so that the brethren may have the opportunity to participate in replenishing the Almoner's Fund. This Fund, which is disbursed under the direction of the Almoner, may be used for any worthy cause, be it fuel for the widow, food for the hungry, shoes for unfortunate children or medical care for the aged. Such assistance to those in need is rendered without regard to their creed, color or nationality.

This Fund has always met a real need and demands are becoming increasingly heavier upon it. But being maintained from voluntary contributions, its function is limited to the extent of such contributions. Remember the words of the Master, "The Greatest of These is Charity," and give as generously as your means will permit, with the full assurance that every contribution to this worthy cause will be used only to relieve distress.

Three brothers who were initiated into New Bern Consistory at our Fall Reunion: Leroy E. Morgan, Merle L. Morgan and Marion E. Morgan.

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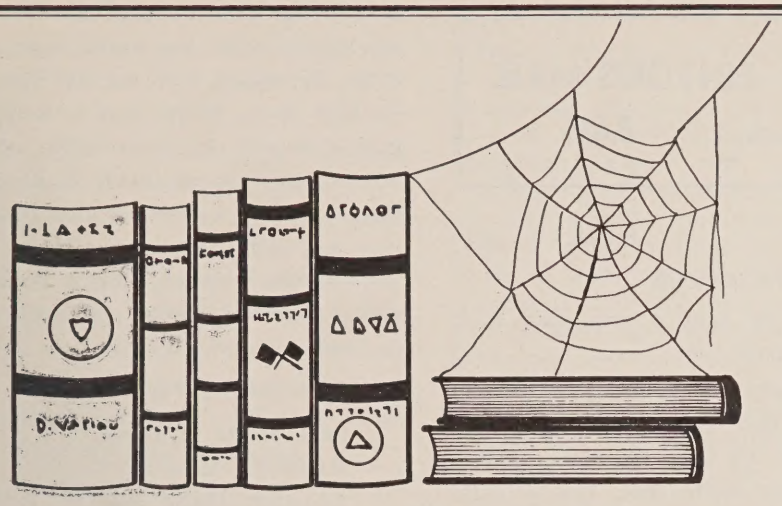

TEMPLE TOMES

In the eighteenth degree, following the Christmas story we have the orator's responses which are so deep in meaning that we ought to dwell long on the hidden meanings which, of a certainty, should be searched out. For instance.

"Phillip (lover of horses) findeth Nathaniel (Nathani-gift. El-God's), and saith unto him, We have found him, of whom Moses (drawn out) in the law, and the prophets, did write, Jesus (Savior) of Nazareth, (branch), the son-of-Joseph (by adoption)." (parentheses ours.)

"And Nathaniel said unto him, Can there any good thing come out of Nazareth? Phillip saith unto them, Come and see."

Nazareth must be compared with Jerusalem, in that Nazareth was a peaceful community in the vicinity of the Sea of Galilee. Its population was of mixed races wherein there was no dominant or ruling group like Jerusalem, where rule was under a religio-political set-up. Besides being under the heel of Rome, Jerusalem was under Old Testament law, and law-upon-law as enlarged by the Pharasaical system. Little wonder that Joseph and Mary, when they returned from Egypt with Him, who was born King of the Jews, went to their home Nazareth, by a circuitous route; And thirty years later when the ministry of Jesus began the Rulers of Israel were completely confused by this "Jesus of Nazareth"—Nazareth, Hillbilly country, land of "hicks" and "rubes"—when the ancient writings said the Messiah would be born in Bethlehem!

Today, Nazareth is like it was in the days of Jesus; And Jerusalem is ruled by a religio-political set-up. To illustrate, a Jewish Christian wanted to go to Israel as a settler. He went to the Israeli consul in New York, who immediately sent him to the Israeli Rabbi-in-residence, which Rabbi told the would-be settler that as a Christian in Israel, he'd be welcomed; But, "We can't guarantee your safety".

In order to enlarge on this orator's response, it is fitting that we continue thusly: "Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom there is no guile!" (vs. 47) This takes us to the Letter to the Romans, (2:28, 29) "For he is not a Jew, (Israelite) which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in spirit, and not in the letter; whose praise is not of men, but of God." "O Lord, thou hast searched me and known me" (Ps 139;1) "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart". (1 Sam. 16;7)

Remember, we are still talking about Nathaniel. Paul (Gr. little, or least) writes "For not all descendants of Israel are truly Israel, nor, because they are Abraham's offspring, are they all his true children, but in the words of Scripture, 'Through the line of Isaac your posterity shall be traced. That is to say, it is not those born in the course of nature who are children of God; it is the children born through God's promise who are reckoned as Abraham's descendants. For the promise runs; 'At a time fixed I will come, and Sarah shall have a son'. (Rom. 9;6-9 NEB)

Aside from the Jew of the New Creation, no Jew has any identity, nor can the Supreme Court of Modern Israel identify the Jew.

"But, what is this 'New Creation'?

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one might rightfully ask here. In his letter to the Galatians Paul says "For neither circumcision counts for anything nor uncircumcision, but a new creation". (6;15) We understand Nathaniel better when we see him, as being a true Israelite of the "New Creation".

Paul Tillich, probably our greatest modern theologian says in his The New Being "If I were asked to sum up the Christian message for our time in two words, I would say with Paul: It is the message of the 'New Creation'. We have read something of the New Creation in Paul's second letter to the Corinthians. Let me repeat one of his sentences in the words of an exact translation: 'If anyone is in union with Christ he is a new being; the old state of things has passed away; there is a new state of things'. Christianity is the message of the New Creation, the New Being, The new reality which has appeared with the appearance of Jesus who for this reason, and just for this reason, is called the Christ. For the Christ, the Messiah, the selected and annointed one is He who brings the new state of things."

We might say that Nathaniel represents the true Israelite, being circumcised in the old creation; being circumcised of the heart in the New Creation; and being what we might rightfully call a complete Israelite. Furthermore, in his heart there was no guile. Guile has many shades of meaning, all of which are the opposite of love. A heart that is filled with love certainly has no room left for guile; And conversely a heart in which there is no guile certainly should be filled with love.

Maybe we should keep the guilelessness of Nathaniel ever before us in our prayers and in our relations with our brothers who also are spiritual descendants of Abraham, and with our brothers who are physical descendants of Abraham. Guilelessness can only exist where there is a circumcision of the heart; And what is guilelessness but love?

(To be continued in the March issue.)

TOM McCREA

January 6, 1963

Dear Brother Charlie,

Well it has been a long time since you heard from me.

Things have been running pretty good this past year. We were blessed with a little girl 12 Dec., 62. Both Mother and Dad are doing fine. Just a little noisy at nite. But I guess that is to be expected. So far we have enjoyed our tour of duty in Hawaii, and the time is really passing fast. This is a 3 year tour for us Marines. I have run into a few good Brothers from Camp LeJeune and Cherry Point. Of course our general topic of conservation the last few months has been the Fall Reunion. We all wished that we could have been there. Especially that last nite honoring Brother Bob. There was a couple of good prospects in Jacksonville when I left. Hope they all made it by now. Gues it is time I close for now. Give my best to every one especially to Neal Vester. We were at Cherry Point together. Hope this finds you in the best of health Brother Charlie.

Fraternally yours,

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Other Supreme Councils

Scottish Rite Masonry under the jurisdiction of other Supreme Councils should be of interest to us. We are all familiar with the fact that our Southern Jurisdiction is considered the Mother Supreme Council. This does not mean that our Supreme Council has any control over other Supreme Councils. It means that the Southern Jurisdiction was the first Supreme Council of Scottish Rite and many other Supreme Councils are patterned after ours. However, there are many differences.

The Northern Supreme Council of the United States is made up of the fifteen northeastern states. Their membership is about the same in number as ours—500,000. They do not have the KCCH. Only one other Supreme Council—The Philippines—has the honor of Knight Commander of the Court of Honour.

In Austria it takes several years to reach the 30°. The 32° is conferred on a selected few 30° members and there are fourty-four 33° members.

In Belgium at least twelve and sometimes twenty years are required to complete the degrees. There are very few of the 32° and fourty-four 33° members.

In Chile, if a petitioner has not served as Master of his Blue Lodge, he must have been a Mason ten years. It then requires some fourteen years to reach the 32° after presenting a written thesis on each of the previous degrees.

In Columbia it takes at least six years to reach the 32°. There are less than fifty who have attained the degree.

In Cuba (before the present government) there were 434 members who had attained the 32°. Minimum age limits are established—age 23 for the Lodge, 25 for the Chapter, 30 for the Council and 32 for the Consistory.

In Italy some eleven years are required to complete the degrees. An examination must be passed before advancing to the next degree.

In the Netherlands a candidate may petition up to and including the 30°. The 31°, 32° and 33° are honorary. There is a waiting period of five years between the 18° and the 30°.

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SCOTTISH RITE MASONRY

One of the greatest holds that Scottish Rite Masonry has upon the minds of thinking men lies in the fact that it is never satisfied with superficial explanations alone.

Accepting for the moment and without prejudice the Christian faith, the Hebrew philosophy, the Mohammedan creed, the cold facts of science and the still small voice of mysticism, Scottish Rite Masonry explores the whole realm of human experience and reason in its unending quest for Eternal Truth.

And yet, from the standpoint of philosophic truth, there is little to be found in Scottish Rite Masonry which could not be found equally well in the libraries of the world, if the student had time to search it all out and study it thoroughly.

The difference is this: In Scottish Rite Masonry, the great truths of philosophy are dramatized. Drama, or romance, has been defined as an eternal quest for something, a searching for the deeper truths of life which do not lie unhidden on the surface.

On this quest, which all thinking men undertake, Scottish Rite Masonry offers aid of estimable value. Scottish Rite Masonry not only has the truths of philosophy; it knows how to present them in such a way that the man of average intelligence and of only average education can grasp at least some small part of these great truths in the space of only a few day's time.

OUR JOB

We are the windows through which the world looks at Masonry. This is the only way that the rest of the world can judge what Masonry is doing and what Masonry really is. Every member of our Fraternity is a window through which others see our work. Whether he is the youngest or oldest member, whether he be an officer of the Lodge, or the Worshipful Master or a member of the Grand Lodge, we are all windows through which the world looks and judges Masonry. It is our job to see to it that these windows are kept clean, bright, and shining that they may be a living memorial to inspire those who come after us to carry the torch of Freemasonry; then the world cannot help feeling the goodness of that influence.

—Erie Scottish Rite News

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°

IN THE CHAMBER OF RELECTION

If any man or Mason would live uprightly there comes the time when he must of necessity enter into the "Chamber of Reflection", there to take a sincere look at himself. It is from this exercise that he emerges with a sense of unworthiness—yet with a sense of renewed dedication.

There is a well known line of poetry from Robert Burns which tells about the value of seeing ourselves as others see us. Most candid people accept the fact that what we may think of ourselves often times is far removed from what we really are! Of still greater value than the opinions of our friends and neighbors—or even our own opinions—is the experience of seeing ourselves as God sees us. The greater values of experience arise from the difference which exists between the judgments of God and the judgments of man. God is infallible; God understands us altogether; But our neighbor doesn't always understand what is behind the deed which is done nor the word which is voiced. Reputation is what your neighbors think you to be. Character is what you really are when shorn of all the superficialities of life. When the soul of man stands bare before the Supreme Judge, it is then that the true essence of man is revealed.

As a usual rule, it is the person with little accomplishments and really small attributes who feels his importance. He who climbed to the mountain top is the one who really gets the panoramic view which shows him the great expanse of territory which has never been conquered. It is so easy for you and me to look backward and mount the things which have already been done. It is a temptation to read the list of accomplishments and to sink into the valley of complacency and contentment! One can be drunkened with the memory of past achievements! As the disease grows and grows one becomes more and more incapable of seeing himself as he really is. It is possible for an individual or group to sink into smallness by merely meditating of its greatness. How easy it is for any of us to be taken by this spiritual disease!

What is the remedy? From time to time some of us hear the call to the unpossessed. Within the realm of knowledge it is the call of the unpossessed which possesses the mind of the scholar. It is the same call which brings the scientist into the life of seclusion and research. In the world of Masonry it is this call which sends the workmen to the quarries among the rough hewn stones, there to fashion an acceptable edifice after the pattern of the trestle-board. When the call is clearly heard there is no room in the heart of the hearer for the congratulations for past accomplishments—only a glorious call to the future. I have often seen men whose life was an inspiration to me. But, I have yet to see a man who couldn't improve.

Clyde G. McCarver, 32°

In spite of the land which has been gained through Scottish Rite Masonry through its war against intolerance, greed, selfishness, hatred, and all the rest—we can usually look around and see much more land which remains unconquered. No matter how great the past has been, we cannot afford to allow our life to wilt away in the afterglow of accomplishments which have been! There is a land to be possessed by all of us. It is up to our ears—in this time of history—that the call comes. There is much work in the Temple which is going undone, resulting in confusion.

Perhaps we shall be helped in our whole-hearted response to these calls by realizing their importance. The greatest tragedy of all ages is the tragedy that there are so many vast areas of this world's life which are still unpossessed for God. This world rightly belongs to the Great Architect who built it and sets his designs upon it. We can also be helped in giving our response to these calls by realizing the truth that we are bound, as Masons, to them by a bond of tremendous responsibility. Despite our poor abilities, we have been chosen by a True Master who has set each of us to a definite task in the building of the Temple. To us have been revealed the designs, specifications, and blue-print which will assure a symetrical and perfect edifice. Can we—dare we—in the face of the high privilege of knowing the mysteries defy the call to the unpossessed which fall upon our ears?

Having sat for a while in the "Chamber of Reflection", may we arise as men and as Masons. May we use well the working-tools which have been placed in our hands (what a trust and what a responsibility is ours as Masons) and so labor in the quarries of life that when the tools shall fall from our lifeless grasp it shall be our portion to hear from Him who reigns supreme "Well done good and faithful servant. Enter thou into the joys of thy Lord." So Mote It Be!

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Faithful Janitor of the Scottish Rite Temple, Lincoln Midyette and Robert L. Pugh, 33°.

Lincoln L. Midgette

Many of you have seen the valuable person whose picture is shown above. He is standing with the Class Lecturer on the occasion of the unveiling of the portrait. This young man is named Lincoln L. Midyette, and he was quite frank and quick to say when he was asked to have his picture taken, that had he known such was going to be done he would have worn his good clothes. Lincoln is in his working clothes, of course, as he usually is. He is a hard worker in the Temple; he is the custodian, or janitor, and his is the responsibility of keeping our Temple and the Masonic Theatre, which is connected with the Temple, in a very pleasing and presentable condition. Lincoln is loyal and faithful. He is proud of his work; he thinks much of the Temple, and is always willing to work extra hours when it becomes necessary to discharge his responsibilities. He has a very genial and kind disposition, always with a ready smile on his face. He is one of the most accommodating persons imagineable, and is always anxious, yea even happy, to do those things that will assist the brethren to be a little more comfortable during their stay in the Temple.

Lincoln was Born January 29, 1929, in James City, just across the Trent River from New Bern. He was ambitious and wanted a good school education, and so after finishing his elementary education in James City, he went on to the West Street High School of New Bern, graduating in 1948. He married Bell Rae Johnson and they are the proud possessors of six children, two boys and four girls.

Lincoln worked at Kafer's Bakery for a period of about eight years and then started working for the Masonc Theatre and for the New Bern Scottish Rite Bodies in 1949. He is active in church, in civic enterprise, and in school activities, as well as in the Prince Hall Masonic Fraternity. He is a member of Jones Chapel Methodist Church at James City and has served on several different boards of the church. He also has served as Sunday School teacher, and as Chairman of the Board of trustees, and is a member of the Building Committee of that church. He is a good church man and is faithful in his responsibilities there, as he is in every other area in which he moves. He was President of the James City PTA for a period of three years, and he is now Vice-President of the Craven County PTA.

He is Master of J. M. Hicks Lodge No. 789, Prince Hall Masonry, and is also a Past Master of that lodge. He is a 32° Mason, with his membership in Consistory No. 30. He is likewise a member of the Shrine Arabian Temple No. 42. He is also Cub Scout Master and a member of the Boy Scout Committee. Brethren, we thought you would like to have a little bit more information about this popular young man who serves you and your Temple so faithfully, and consequently we are proud to present this picture and this brief description of him. It could well be said of him that his favorite watchwords are, "faithfulness and dedication."

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HERE, THERE AND YONDER

HOW BIG IS YOUR WORLD

By E. P. Blair, 33°

It is possible for us as Individuals to restrict the length and breadth of our concerns to the very narrow limits of our own individual being or at the same time one's concern might be as large as the World itself. One inscription that I shall never forget is engraved upon the Statue of Albert Pike in the House of the Temple in Washington, D. C. Many times I have stood there and pondered its meaning. It reads something like this, "What a man does for himself alone dies with him, what he does for others is immortal and can never die."

When Jesus commanded us to go into the world and preach the Gospel to every living creature, saying, "Freely ye have received, Freely give." There were many who said, "There is more than we can do right here in Jerusalem or in the other parts of Judea not to mention the Roman Empire." These well meaning people had a small world; they were afflicted with a lack of vision. They could not see far; indeed, they could not see beyond their own individual being. We thank God; however, that there were those whose concern reached far from their own home base. Today the Church and the World are better off because there were some high minded souls who had a big World and could see far.

How big is your world? Can you see far? One of the greatest failures today is the inability of people to see far. The

E. P. Blair, 33°, Vanceboro, N. C.

cause for a lot of our World tensions today is this inability of men to see far, their World is much too small. In this respect, My Brethren, you and I have a real charge to keep. May I quote from one of our most illustrious predecessors. "Let your chief care be to the society of which you are privileged and honored to be a member." "Let complacency and benevolence flourish among you." "Let your actions be squared by the rules of Masonry." "Let Friendship be cherished, and all the advantages of Masonry and its message distinguish you from others." "May your love be reciprocal and harmonious." These quotes are from Paul Revere, Past Grand Master of Massachusetts, in addressing his own Lodge in 1795.

My Friends, we should ever be searchers after truth and more light. It is our creed, it is our belief—The World has and will continue to honor Free Masonry for its heroic service to Freedom of Thought and Freedom of Faith. No part of its mainstay has been more noble; no principles of its teachings have been more precious than its age-long unwavering demand for the right and the duty of every soul to seek that light by which no man was ever injured and that truth by which we are made free.

Our's, My Brethren, is a Movement as big as the World itself. How big is your World? It depends upon you and your activity or your inactivity in the community in which you live. You and I help to set in a real way the bigness of our World.

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DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.

The four lodges in Onslow have duly elected and installed their officers for 1963, and they have selected leaders who will move Onslow Masonry forward during this year. The men in the East are: David Lausterer, Master of LaFayette Lodge No. 83 in Jasksonville; L. D. Stubbs, Master of Seaside Lodge No. 429 in Swansboro; Jimmy Baysden, Master of Richlands Lodge No. 564 in Richlands; and David Owens, Master of Semper Fidelis Lodge No. 680 in Jacksonville.

DOWN ONSLOW WAY congratulates these new lodge Masters, and we wish for them and their lodges a most successful year . . .

. . . Brother Jim Baston and his family were involved in a bad car crash in South Carolina just before Christmas. Jim and Mrs. Baston each sustained severely painful injuries, but three-year-old Ricky was barely scratched. As Jim and Mrs. Baston were being ministered to in the hospital emergency room, one of the doctors started to give Ricky a checking over. Ricky backed into the corner and told the doctor—"I don't want you messin' with me, I want Dr. Ben Casey." . . .

. . . Onslow County's Herman G. Alberti could very well be the only North Carolina Mason who has committed to memory the entire ceremony for the installation of lodge officers. Brother Alberti, for several years a member of the 26° team, is also a Past Master of LaFayette Lodge No. 83 and is a certified lecturer. We have yet to hear of anyone else who has memorized the installation ceremony. . .

. . . Being the father of a teenage daughter is expensive, puzzling, a lot of fun, exasperating, and many other things. It is also an opportunity to build your vocabulary. In recent days Ann has described herself as being more "unimmature" than a year ago—become "invlasterated" with one of her teachers—berated a local station because it did not "radiovise" a particular ball game . . .

. . . Once more the Scottish Rite workers in Onslow are working hard in preparation for a reunion. The Cuban crisis last fall not only removed a large number of potential candidates from Lejeune, but some of our hard workers were moved out also. Now they are back, but it will take a lot of work and some real favorable circumstances if we are to compensate in April for our poor November showing. . .

REYNOLD DAVENPORT, 32°, K.C.C.H.
Jacksonville, N. C.

. . . When the self-righteous fall, they usually come down with a resounding thump. . .

With all the talk in recent years about the point system for drivers, I have rather smugly pointed to my unblemished driving record of some twenty years, and I have even bragged about having one of these speedometer devices which sounds a buzzer when you reach the pre-set speed.

The other night I found myself a long way from home at a late hour, and I decided it wouldn't hurt to move the buzzer setting above the legal speed limit just that once. Mary Frances volunteered some good, sound advice against it, but I moved it anyway.

I made real good time alright, and about halfway home who should I meet up with but one of my good Scottish Rite brothers. This brother was attired in the uniform and equipped with the paraphernalia of the North Carolina Highway Patrol. He courteously and efficently performed the formalities customary in these such meetings, and I drove the rest of the way home with the buzzer set in the spot originally suggested by Mary Frances.

Now I must guard against acquiring additional points, pay a higher insurance premium, and quit bragging. Now I change the buzzer setting every time I go from one speed zone to another, I pay due homage to each stop sign, and I salute traffic lights. These gentlemen in the silver cars have quite enough problems to cope with, and I will not knowingly add to their work load again.

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Whither are we traveling?

PEARL OF GREAT PRICE?

By DWIGHT L. SMITH
In "The Indiana Freemason"

Some three months ago when this series of articles was introduced, I took advantage of a fifty-year presentation occasion to write a Masonic editorial. The recipient of the Award of Gold had petitioned a Southern Indiana Lodge in 1911 when he was making $10 a week as an apprentice printer. The fee for the degree was $20. He thought enough of Freemasonry to empty his pay envelope twice.

A century ago it was not uncommon for men to pay what amounted to a month's wages to become a Mason. We know without challenge that today petitioners are paying a fee which represents a week's wages at the most—sometimes only two or three days!

When we compare the nominal dues paid to a Lodge of Freemasons with those paid to a service club, a labor union, a trade or professional organization or a country club, we begin to get a faint idea of the source of some of our troubles.

And when we compare the ridiculously low fees paid to an Ancient Craft Lodge with the aggregate fees paid to other Masonic bodies and appendant groups, we begin to see clearly what is wrong. Men are willing to pay for the privilege of Freemasonry, but we distribute the fee they should be paying to an Ancient Craft Lodge among all the relatives, the in-laws and the stepchildren. We place such a cheap value on the basic degrees that it is no wonder newly raised Masons end up having little or no respect for the Symbolic Lodge.

Before we are in a position to tackle some of the difficulties that beset us, we must re-establish the premise that Freemasonry is a Pearl of Great Price, worth a great deal of effort, a great deal of sacrifice, a great deal of waiting to obtain. We need to do a little preaching, perhaps, with a certain New Testament passage as the text: "For where your treasure is, therewill your heart be also."

Has Freemasonry become too easy to obtain? I am one who believes that it has. And I am not the only one. My old friend Arthur H. Strickland, of Kansas, recently wrote a thoughtful article for "The Philalethes", entitled, "Who Killed Cock Robin?" Calling attention to the old axiom, that what is easy to get is not much appreciated, he observes that "we have done everything that we can think of to cheapen Masonry. We have cheapened the Fraternity to the point that it is seriously reacting against us."

Has Freemasonry become too easy to obtain? To me, the question is not even debatable. For example:

1. **Our fees for the degrees are so low as to constitute an insult to the Fraternity.** When I petitioned for the degrees in 1933 the fee was $20. That was a good-sized chunk of anybody's money in 1933, but I would have paid three times that amount. Our economic standards of today can hardly be compared to 1933, yet the minimum fee in Indiana still is only $30—and one Lodge in five charges the absolute minimum. There is not a Lodge in Indiana whose fee should not be at least twice its present amount.

For a long time I have had the uneasy suspicion that the period of accent on quantity rather than quality may have started during those cut-rate years of 1933 to 1944 when the minimum fee was only $20.

2. **Everything is geared to speed, as if a deadline had to be met.** Freemasonry is no longer worth waiting for, nor working for, nor sacrificing for. Too often it is only a badge of respectability, a prestige symbol, to be obtained with the same hurry-up zeal that would be assumed in acquiring a Cadillac or a yacht. Candidate "A" must be rushed through the degrees before he leaves for service in the armed forces (he has heard it might be helpful to him). Candidate "B" must be rushed through because he is about to move to a distant point to take a new job. Candidate "C" must hurry through so he can join a class in some other organization.

Proficiency? Nonsense! A friendly coach can take care of that. Comprehension of the underlying philosophy of Freemasonry, its symbolism and ethics and traditions, what it is and what it seeks to do? You know the answer to that question as well as I.

And we not only permit such a situation—we actually encourage it. How, in heaven's name, can we so cheapen Ancient Craft Freemasonry and expect anything other than contempt for the parent body?

3. **The privilege of courtesy work has been so abused that it actually has become a detriment to all Freemasonry.** What was once intended as an occasional pleasant arrangement for the benefit of a **Lodge** has been liberalized to the point that it now is only for the convenience of a **candidate.** Do you realize that a candidate for the three degrees may become a Master Mason without ever having attended a single meeting of the Lodge which has elected him? He can be initiated in one Jurisdiction, passed in another, raised in another. And yet we expect him to become a loyal and devoted Mason, with a strong sentimental attachment to a Lodge he knows nothing about, and which has done nothing for him except to elect him? We crave his faithful attendance, but we do about everything in our power to create a situation in which loyalty has no place.

The incident in Montana in which a Brother received his fifty-year button

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without ever having attended a meeting of his own Lodge is not as far-fetched as we would like to think.

We can learn a great deal from our Mother Grand Lodge of England, and from the Jurisdictions of Scotland and Ireland, Australia and Canada, where a candidate must receive the Enter Apprentice degree in the Lodge that elected him, and in no other. It was a sad day for Masonry in Indiana when that regulation was repealed.

4. **One of the worst offenders in the cheapening process is the well-meaning father who is too eager for his son to become a Mason.** Those are hard words, but I have seen the story repeated over and over again. Sonny must be pushed through because Pop wants him to join the class in another body; because Pop wants him to receive the degrees in Germany, or France, or South America. Sonny may not even have lived within the jurisdiction of the Lodge for years and years, but Pop wants him to join if the Lodge has to violate all the laws in the book to accomplish it.

So Pop comes to the Grand Lodge office with a plea that the residence laws be set aside; that the period of investigation be waived; that Sonny be advanced without regard to proficiency. You have known him; so have I. His name is legion.

What a contrast to the spirit of that great and good Past Master of an Indianapolis Lodge who waited years upon years to hear his son express the desire to become a Mason—and who, even then, did not offer to pay the son's initiation fee because he wanted the boy to appreciate what he was getting!

And then there are the ill-advised church parishioners who pay the fee for their minister. I have met quite a number of those ministers in my day, and have become rather cynical after working long hours trying to unravel their record of suspensions for NPD. But I must not get started on that subject.

When we downgrade Ancient Craft Freemasonry, submit it to all sorts of indignities, look upon it with contempt, label it as something hardly worth mentioning, permit it to have only the crumbs that fall from the table, what can we expect if Master Masons no longer give to their Lodges their full measure of loyalty and devotion?

BUDGET ADOPTED AND APPROVED FOR THE OPERATION OF THE NEW BERN CONSISTORY NO. 3 FOR 1963

1963 Estimated Income

Initiations	$30,000.00
Dues	40,000.00
Rent—Masonic Theatre	3,900.00
Rent—Other	2,000.00
Interest	2,000.00
Miscellaneous	40.00
Sale of Rings, Pins, etc.	100.00
Sale of Soft Drinks	50.00
TOTAL	$78,090.00

1963 Estimated Expenditures

Supreme Council	$ 7,500.00
Bagpipe	2,500.00
Salary—Sercetary	6,000.00
Salaries—Clerical	7,000.00
Salaries—Other	720.00
Printing, Stationery	1,000.00
Telephone & Telegraph	1,600.00
Heat, Lights & Water	4,200.00
Insurance	400.00
Taxes & Licenses	1,100.00
Auditing	250.00
Equipment-Repairs & Replacements	250.00
Laundry	100.00
Robes & Sundry	450.00
Stage Supplies	300.00
Office Equip. & Maintenance	500.00
Spring Reunion	4,500.00
Fall Reunion	4,500.00
Pre-Reunion	1,500.00
Ladies Night Parties	5,500.00
Easter Services	600.00
Miscelianeous	150.00
Memorials	350.00
Donations	300.00
Travel Allowance	1,200.00
Promotional Expense	300.00
Contingency	1,765.00
Tiler	50.00
Elevator Service	150.00
Bonuses	150.00
Janitor's Salary	1,500.00
Maid's Salary	320.00
Cleaning	1,500.00
Janitorial Supplies	500.00
Insurance-Building	1.600.00
Repairs & Maintenance	4,000.00
Exterminator Service	60.00
Equipment—new	2,150.00
Building Fund	8,500.00
Travel—Supreme Council	1,500.00
Miscellaneous Travel	425.00
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The North Carolina Scottish Rite Fellowship

In the November and January issues of the BAGPIPE we included articles dealing with the North Carolina Scottish Rite Fellowship at the George Washington University. The January issue concerned itself largely with our Fellow, who is now studying at George Washington University on the Fellowship we awarded him last year. Since his arrival in Washington last August he has been exceedingly busy with his studies, yet at the same time found enough time to pursue a courship which concluded at the altar where he was happily married.

We are proud of Mr. Grimsley's record and we have asked that he write a short article telling something about this experience at the George Washington University, and giving at the same time his opinion of the value of the Scottish Rite Fellowship. The article that follows we have just received from him and are very happy to include it for your thoughtful consideration. We feel sure that you will enjoy it and that you, too, will feel that this Fellowship represents a project worthy of the best efforts of Scottish Rite Masons throughout North Carolina. The article follows:

Informal Report on Program and Personal Views

I have been asked to prepare an article on my experiences at The George Washington University as a North Carolina Fellow on the Scottish Rite Masonic Foundation Fellowship program. Taking into consideration that final exams are near, my first at GWU, I will try to give my views in a few short paragraphs.

A Scottish Rite Fellow at The George Washington University has an advantage in studying in the Nation's Capital, where most important national and many international decisions are made, or at least considered and debated. The location of The George Washington University has an important pull on anyone as interested as I in national and international affairs. The feeling of being among the policy makers and reading their daily decisions in detail can not be underestimated as a positive benefit of studying on a Scottish Rite grant.

The George Washington University has a good reputation in the field of International Affairs, which received its impetus with a 1930 gift of one million dollars to the School of Government by the Supreme Council, Scottish Rite, Southern Jurisdiction, U. S. A. The school is more limited in many respects than some larger North Carolina universities, but in the particular field in question there is good quality of teaching. The necessary extra effort by the student can result in a rewarding year of study at this institution. Research facilities such as the Library of Congress and the Pan American Union make up for a small University library.

There are many Fellows from a large number of states in the present class. The interest of the Scottish Rite personnel in the students has given us a greater feeling of select group character, particularly since Scottish Rite Fellows comprise a major part of full-time graduate students in the Schools of Government and Public Administration. Some previous Fellowship holders have remained in Washington both as students and government employees. They have been helpful in integrating the new Fellows into a new environment and giving hints about job hunting in the government.

Personally, the Scottish Rite Fellowship will give me an opportunity to secure a Master's degree in one calendar year. Being able to devote full time to my studies on the generous grant from the North Carolina Masonic (Scottish Rite) organization is very helpful to a graduate student. Without financial assistance of this nature I could not have gone for my Master's degree at this time.

The Scottish Rite Fellowship program is widespread throughout the United States. Its purpose of preparing trained young men and women for government service is commendable. The diversification of the Fellows should give a broader cross-section of American ideas in government positions which they will eventually hold. This program could mean to me that I may carry the interests of my fellow North Carolinians into policy decisions of our national government. At the least, I may be a trained public servant vitally necessary in the biggest, and still growing, government in the world.

By Joseph W. Grimsley,
Scottish Rite Fellow,
North Carolina, 1962-63

HAVELOCK-CHERRY POINT SCOTTISH RITE CLUB

The Havelock-Cherry Point Scottish Rite Club held a meeting for the purpose of election of officers for the coming year on December 7th at Brockway Hall. Brother Bob Powell presided. A slate of new officers was presented and the following were elected: Newberry Williams, President, Bob Powell, Vice President, C. H. "Jack" Justice, Treasurer and M. C. Basnight, Secretary. Future meetings were set for the 4th Friday of each month. First meeting January 25th, 7:30 P.M. at Italian Chef Restaurant. An informal discussion was held as to needs and aims for the coming year. The Club was honored by a visit from Brothers Charlie Seifert and Ed Blair. It was announced that a Fish Fry had been planned for the Brothers and their ladies to be held on February 2nd at Brockway Hall. Be sure and plan to attend—you know that our Brothers are really good cooks!! The meeting was adjourned.

M. C. BASNIGHT, Secretary

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Introducing Our Knights Commander of The Court of Honour

Brother Robert L. Dunn was born on October 17th, 1911 in Pinetops, N. C. and attended Pinetops Public Schools and Oak Ridge Military Institute. Brother Dunn is married to the former Miss Estelle Holloway of Durham, N. C., and they live in Pinetops where Brother Dunn is a farmer and tobacconist. He is active in local and county government and is a member of the Edgecombe County Commissioners.

He is a member of Concord Lodge No. 58, Tarboro, N. C. and in April 1949 became a member of the New Bern Consistory. He immediately displayed a keen interest in Scottish Rite work and for his zeal, efforts and hard work was honored by receiving the Investiture of Knight Commander of the Court of Honor on the 23rd day of October, 1957.

Robert Lee Dunn, 32°, K.C.C.H.

Brother Dunn is an outstanding young Mason in his community and his personal efforts have resulted in largely increasing the membership in both the Enfield Scottish Rite Bodies and those of the New Bern Consistory, and all who know this fine Brother hope he will continue his keen interest for many more years to come.

DO SOMETHING

Did you ever think that the Scottish Rite of Freemasonry did not "just grow" but that it has been "built" by the earnest and enthusiastic labor of its members over a series of years?

Do you realize that your own desire to become a member of the Rite was due to some other member's zeal and activity, he thereby promoting your own desires?

Do you realize that if all these things were not true you would never have been a Scottish Rite Mason, and that without their continuance your membership now would be of little value?

True, you paid the fees to join and have continued to pay your dues ever since, but did you ever stop to think that all these fees and dues go for incidental expenses and that no "Masonic labor is ever paid for in money, but only in the satisfaction of having had the opportunity to serve?"

Certainly you did not want to be the subject for your Brethren's financial charity, but what about being a subject of charity in the matter of Masonic work. What are you doing for the Rite other than paying your dues?

We are not complaining. We are not scolding. We are entreating. As a member of the Rite, a Masonic institution built by the labors of thousands of men for many years, you do owe it something more than your dollars and cents. You owe it some measure of personal effort.

If you can't take an active part in the actual affairs of the Rite, then surely you can come to meetings and reunions and help fill the seats. Soon you will find yourself doing some of the unpaid for work. If you can't do this, then surely there is one thing you can do. You can get a petition, maybe a couple of petitions.

It doesn't matter what you do. Suit yourself. Find your own job. The important thing is DO SOMETHING!

—Cincinnati Rite Recorder.

Here is your opportunity to tell your advertising story to the whole membership of the New Bern Scottish Rite Bodies, using a mailing list that neither you, nor anyone else, can buy.

For $3 per column inch per month, (one column wide, one inch high) you can tell your business story to the approximate 4,500 members of Now Bern Consistory.

In addition, you are supporting a worthy Masonic activity, the distribution of the news of your Consistory to the membership—the committee meetings, activities, your Secretary's message, plus all general news relative to the entire body. Advertising in your magazine is the only way in which it can earn funds to pay the printing bill. Your help will be appreciated.

Below are the rates for advertising in the BAGPIPE:

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Per single column inch	$ 3.00	Per one-third page	25.00
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Three inches single column	8.00	Per full page	75.00
Two inches double column	10.00	Second or third cover	87.50
3¼ inches double column	15.00		

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NEW BERN SCOTTISH RITE BODIES

P. O. Box 1030 : Telephone ME 7-5344

New Bern, North Carolina

HISTORY OF FREEMASONRY IN NEW BERN

(Continued from Cover 2)

"And whereas, he not only won the devotion of the membership of St. John's Lodge throughout the long period from his initiation therein until his departure from earthly existence because he was a true and faithful brother among us, because of his untiring and conscientious service to our community, our State and our Nation as a public servant in many high offices that were conferred upon him by an appreciative citizenry; and because during the performance of his duties he consistently held before him the ideal of complete service to those who had reposed in him their greatest trust and confidence and never surrendered his principles in order to purchase popular approval, but from the beginning of his career until its end won and justly deserved the commendation of all who knew him that there was a man who abided in the faith that his convictions were right and lived and died a just and upright man and Mason.

"Now, therefore, the members of St. John's Lodge, Number Three, do by these presents express their deep and profound regret at the passing of our distinguished brother in full realization that we, together with our community, the State of North Carolina and our great nation, have been thereby deprived of a faithful member, a great man and citizen and an honorable and able public servant, the record of whose service will be to us an ever present reminder of a great and noble life spent in the service of principles which we cherish.

"Let this resolution be recorded and a copy there of sent to the family of our departed brother and in token of sympathy for the great loss that is theirs.

"This May 22, 1940.

"St. John's Lodge No. 3, A. F. & A. M.

By L. A Stith
W. H. Purser, P. M.
E. W. Summerell, P. M.
Committee."

(To be continued)

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Charles Arthur Cooper, 32°, Arapahoe, N. C. ..... Jan. 2, 1963

Adial P. Greer, 32°, Decatur, Ga. ..... Jan. 6, 1963

Waylon S. Ellis, 32° Kenly, N. C. ..... Jan. 17, 1963

John H. Smith, 32°, Greenville, N. C. ..... Jan. 22, 1963

Graham K. Eubank, 32°, Maysville, N. C. ..... Jan. 25, 1963

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B. F. Scott, 32° ..... Secretary-Treasurer

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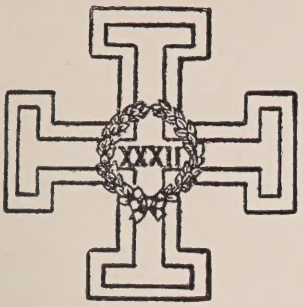

	Fees	Dues
Lodge of Perfection	$ 60.00	$ 4.00
Chapter of Rose Croix	30.00	2.00
Council of Knights of Kadosh	30.00	2.00
Consistory	30.00	2.00
(Including subscription to Bagpipe)		
Total	$150.00	$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year _____, $ .25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry

Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____ _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

No. 1. The Supreme Council announces as fundamental principles the following:

"The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles? _____
Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY

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Amount of fee accompanying petition, $_____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initiials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

Address: SECRETARY SCOTTISH RITE,
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